A U M

Universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit—these are the marks of him whose virtues are of a godlike character, O son of Bharata.

—BHAGAVAD-GITA.

THEOSOPHY

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LINKS IN A CHAIN

THE door for the Western World is through William Q. Judge just as the door for the whole World is through H. P. Blavatsky. The ones who fail to recognize this must fail in obtaining the benefits that flow from the great communication. These Two cannot be separated. They came together. They worked together, and they are together. There is a chain of being from the very highest down to us, and in that chain no one link can be missed. We cannot pass over the link immediately above us. We must reach up to and understand that link before we can pass to a still higher one. Understanding that there is no link missing in the chain of Those who work in the Cause of Theosophy constitutes the door that opens the avenue of knowledge to those who seek. To imagine that knowledge can come in any other way than through its own appropriate channels, is to make the greatest mistake imaginable. The whole misunderstanding that finally led to the disruption of the Theosophical Society lies at that point.

In the recognition of those Great Beings is found a key to the whole Movement; a key to the Philosophy they delivered. It might open many doors which to us, just now, are closed, taken not as a matter of belief, but merely as a theory. To think from that basis, to read with that idea in mind, to apply with that thought, would be to find knowledge springing spontaneously within us. The real nature, which is our inner nature, would be aroused to a finer and higher perception, and we would soon know just what we are and our place in the great work. The nature of those Beings would then be open to us, to the similar nature in ourselves; that nature which we all possess would then be in accord with those Higher Natures. Their very presence in the world was an opening to a great force, an opportunity for everyone, and the force that flows from true spiritual perception and knowledge is there for everyone who is able to open his spiritual eyes even just a little, and follow the lines these great Personages indicate. *R. C.*

"THE CYCLE MOVETH"

The Work of H.P.B.

ALL men are perceivers. The laws or principles of perception are the same for all. The phenomena of Life and Action are common to the perception of all. Yet the perception—the Intelligence—of no two beings is the same. Herein is food for contemplation for all who are trying to see Unity in the midst of diversity, diversity in the midst of Unity. Two trite sayings may help to explain the confusion of thought in all men, the contradictions and paradoxes everywhere manifest, in opinion or belief, and in consequent conduct or action.

"Seeing is believing," we say. Well, that is all it is. Seeing is not Understanding. "I go (*i.e.*, act) by what I see," we say, and go in different directions, falling foul of each other and of nature at every step, running into *cul de sacs,* constantly changing one course of thought and action for another which in turn is discarded. So there is more than one kind of seeing though all men are Seers. There is physical seeing; mental perception; spiritual insight; either one, either two, or all three possible of employment in regard to one and the same object.

Theosophy, the Theosophical Movement, the Masters who are behind both, and H. P. Blavatsky, the Messenger of all three, are consequently regarded by the world and by Theosophists from very different perspectives, with very different conclusions. The right perspective, on which depends the evolution of the Soul from man to Mahatma, is, therefore, of supreme importance to all who would see, and seeing, understand, the Work of H.P.B.

If she is of any value at all as a Teacher, and if our own Object is to fit ourselves to be the better able to help and teach others, then we stand to her in the relation of pupils to a Teacher —or of *chela* to *Guru*—in however remote or slight degree. To gain the truest progress we have then to regard not only her Teaching, but herself as our Teacher—that is, to endeavor to reconstruct our mental and moral nature in the light of her Teaching, to try to look at ourselves through her eyes. To study her Teachings in the light of our own heredity and environment of education and experience, to weigh her Work in the light of ours, to judge her by the habitual standards of human nature—all this is to see through the wrong end of the telescope, is to see in a false perspective, is to color her Impersonal message and mission with the shades of our personal bias and preconception. "To put one's own self in the very place of another"—to see through *his* eyes—is the most difficult of all tasks, yet by universal consensus it is agreed that only this mode of perception will enable us to see impartially, *i.e.*, to *under-*

stand. Only to the degree that this has been done, consciously or unconsciously, through what are called love and wisdom, does anyone have any real Understanding of anything.

Essaying then, briefly and tentatively, to take a bird's-eye view of the Work of H.P.B. through H.P.B.'s eyes, must yield astonishing and astonishingly different results from those achieved by looking through our own eyes or those of any of her other pupils. The comparison of the respective results thus amassed promotes the sought-for Object of Teacher and pupil alike—Understanding, progress in spiritual insight or Intuition—by which alone the Nucleus of Universal Brotherhood may be born in us or in any other.

Primarily, her work, or her Object, was not to show us anything new, something none of us had ever seen before, but to teach us a new way of seeing Nature and ourselves. Our senses, our physical vision, were just as good as hers; our minds just as competent and perhaps more fully stored than hers; our power of perception *the same* as hers. It is not of record that she ever disputed what anyone *saw,* physically or mentally. She did not oppose the facts of the scientist, the theologian, or the spiritualist. She saw the same facts that all men saw. Why, then, could not all men see what she saw?

They went by what they saw; with them, one and all, seeing was believing. With her seeing was not believing; it was but the first step towards understanding. She was able to look through their eyes; they, alas, refused to look through hers. Why this refusal, this obstacle to Soul Vision? Because they relied on what they *believed*—on Authority; she relied on Law—on what she *knew*.

Her first Work, therefore, was of necessity to affirm the fact of soul vision, Soul perceivers—Mahatmas; and equally the fact that all men have the same power of Soul vision, may exercise it, and by that exercise become themselves Mahatmas. Negatively, and equally of necessity, her first Work was to attack the soul-blinding tyranny of belief in Authority and to substitute for it the soul-enlightening freedom of trust in the reign of Law in every thing and in every circumstance, confidence in one's *innate* power to evolve.

Her first Work was her last, because it was the same Work, with the same great Objects, all through her Mission and her Message. The record of her Work is now complete, with two exceptions. The one is the final two volumes of her "Secret Doctrine," finished before her death, but never published because of their mysterious disappearance. The other is the text of her correspondence with William Q. Judge, which went on uninterruptedly from the end of 1878, when she departed New York for India, until her death in May, 1891. During her lifetime were published "Isis

Unveiled" in 1877; "The Secret Doctrine" in 1888; "The Key to Theosophy" in 1889; "The Voice of the Silence" in the same year; numerous magazine articles in "The Theosophist," "Lucifer," "The Path," etc.; her "Five Messages to the American Theosophists;" and besides these her private "Instructions" to the members of the "Esoteric Section" or "E.S.T.S.," and thousands of letters to Col. Olcott and other Theosophical students. Of her privately written letters only comparatively few have ever appeared in print, and those since her death. A number were published after her death in "The Path" and in "The Irish Theosophist" during the lifetime of Mr. Judge, that is, between 1891 and 1896. Her letters to Mr. Sinnett are all now in print, a few being included in "The Mahatma Letters to A. P. Sinnett," published in 1924, and the rest in "The Letters of H. P. Blavatsky to A. P. Sinnett," which also includes some miscellaneous letters written by others, and published this present year, 1925. In connection with her writings her Work included the foundation of the Parent Theosophical Society at New York City., U.S.A., in 1875, the providing of that Society with its three famous "Objects," its guidance in the direction of its Objects, its protection and defence from traitors within and enemies without the fold; and the formation of the "Esoteric Section" or "School" for the benefit of the Society, the education of its more capable Fellows, and the conservation of the Theosophical Movement after her passing from the sphere of physical perception. And after her death three important volumes were published: "A Modern Panarion," "The Theosophical Glossary," and the "Transactions of the Blavatsky Lodge." These contain, respectively, a collection of her scattered writings, a thesaurus of terms, and her Answers to Questions on the "Stanzas" of "The Secret Doctrine," as propounded by some very able students.

All this immense mass of material is now available at first hand for the perception of those who are or may become interested in her Work and her Objects. Besides this, there is now existent and accessible the Work of the principal students attracted to her Message and her Mission during her lifetime. The records of these students, as made by themselves, are not less important in their own way than the record made by H. P. Blavatsky. They all professed the same devotion to Masters, to the Wisdom-Religion, to the great Objects of the Theosophical Movement, as did H.P.B. As neither Works nor Records produce themselves, but require beings to make them, so study does not perform itself, but demands students to make use of the records and to carry on the work from day to day, from generation to generation, if the Theosophical Movement is not to die out, or be diverted from its original Objects before the next Messenger comes in 1975.

The Theosophical student or inquirer of today has a very great advantage over the pioneers of either the first or the second quarter

of the centenary cycle of the Movement from 1875 to 1975. In the first place, the Movement has made already an enormous positive and negative progress: The power of Authority in both theological dogmas and scientific hypotheses has greatly diminished, not only in "domineering over the public conscience," but even in those very departments of human endeavor. "Modernism" in religion and Psychology in science both show very plainly that the one time "Second Object" of the Parent Theosophical Society has invaded and largely conquered orthodox Christian theology, while its "Third Object" is equally evident in the writings, the theories and the pursuits of present-day scientists of the first rank. H.P.B. and her Work are being every day more and more vindicated by the discoveries in science and the liberalism of the clergy. All this in addition to the wealth of purely Theosophical material mentioned.

Negatively speaking, no one is now hated or ostracized for being a Theosophist. Attacks upon Theosophists because they are Theosophists have practically ceased; attacks upon Theosophy and upon H.P.B. are no longer popular, and excite attention, if at all, but of the ignorant, or because of their rarity. Tolerance is in the air and the right of every man to hold his own convictions and to express them is universally recognized. True, Theosophists still fight each other, in public and in private, as rival Christian sects do, but that is because they are sectarian Theosophists, in whom the dogmatic instincts of human nature still prevail. Human nature is the same now as in 1875, or nineteen centuries ago, and the difference between precept and example, profession and practice, is just as great in the theoretical Theosophist as in the theoretical Christian or any other. Professing Theosophists have bred a great number of Theosophical sects, as professing Christians have erected a vast number of Christian sects, and have spread as many corrupt doctrines and as many perversions of facts as Christian or other sectarians have done. Properly perceived, this is an advantage to the honest and unbiased inquirer. The counterfeit, the spurious and the corrupt can always be discerned by one who studies the genuine. The existence side by side of the true and the false, the good and the evil, wisdom and folly, the "pairs of opposites," is the true student's means of learning by comparison, instead of by dear experience. And if one is not a true Student, what has the Truth to do with him? Theosophy is for those who want it, and for none others. If one could acquire Truth by miracle, or at second-hand, what is the use of study? If one is content with hearsay and claims, it is a sure sign that he still wants an Authority to follow, not a Teacher and a Teaching to study. For all such, cheaply gained and dearly paid-for experience is the only school, and they will find professionals indeed ready to supply it.

As not only H.P.B. but all her pupils professed the same great principles of the Wisdom-Religion as their basis of conduct, pro-

fessed the same great Objects as the constant goal of all their endeavors, it is, for any real student, now a simple matter, first to study those Principles in themselves for their value, or lack of it, quite irrespective of who propounded them. This does not require a college education or brains above the ordinary. *Principles,* if they are principles, must be self-evident: they may require explanation, but they do not call for proselyting, argument, or Authority. This is itself a self-evident proposition, the first axiom of impersonal study. Myriads of people have studied our Christian bible, as other myriads have studied their own scriptures. No doubt they all gained something—but what? Why, merely a fortification of their own preconceptions, whatever those were. Who becomes a Christian, or a Mohammedan, or a Brahman, from studying the respective scriptures and their "evidences" *on their own inherent merits?* Unless they do that, they are not using Soul-vision and cannot gain Spiritual perception.

Second, supposing one has examined the Principles of Theosophy, and the objects of the Theosophical Movement on their merits, and has accepted them as his basis for study and conduct, then he has but to go on studying those principles and their applications to his own conduct to see and know more and more for himself—to be less and less subject to the influence of "signs," claims, proselyting, hearsay, opinion, or any other direct or indirect form of Authority. He will be prepared to "stop, look, listen," at any time, in any direction, but he will be his own authority as to what he accepts or rejects—and this rejection or acceptance will be based on Principles which he applies, not influences which he excites or which excite him. But he will soon learn, if he does not already know, that all too many men, Theosophists no less than non-Theosophists, are so influenced and do so try to influence others. He will be drawing nearer himself all the time to the Masters, to H.P.B., and will be looking through their eyes for he will have the same Principles on which they based their conduct, will have the same perspective they had, will see for himself what they saw; for he, too, will be using the same Spiritual Clairvoyance that constitutes a Mahatma, even though he himself be but the humblest of probationers.

Then, as the contradictions of teaching, of conduct, of profession and practice confront him in his Theosophical study and work, he will know what to do, how to do it, and will do it. He will study the record of each person claiming or claimed to be a Teacher or exponent of Theosophy and the Objects of the Theosophical Movement, each Society claiming to be *The* theosophical society, each "initiate," each "Occultist," each "Successor," each "Message from the Master." How will our hypothetical true Student go about this necessary task, if he is not to be deceived himself by Authority, and

thus unwittingly deceive others who may trust him? He will take each on its record as self-made, on its merits or demerits, as shown by that self-made record when examined in the light of the Principles of the Wisdom-Religion.

In course of time he will have to examine the Theosophical record of H. P. Blavatsky, of William Q. Judge, of H. S. Olcott, of A. P. Sinnett, of Annie Besant, of C. W. Leadbeater, of Katherine A. Tingley, and of scores of others, each and all on their self-made record. He will know for himself who was consistent and who inconsistent, who true in spirit and in letter, who in error, and who traitor to Theosophy, the Theosophical Movement, Masters and Their Objects.

He will come forth from that inquiry "with malice toward none, with charity for all," but with a gratitude, a reverence, a participation in the work of H.P.B., that will evermore increase and fertilize his otherwise often-failing faith in his fellow-men. He will see and know for himself why the Masters of Wisdom chose H. P. Blavatsky for Their Messenger, and why H. P. Blavatsky relied on William Q. Judge to "go on with the work" after her time was up, as she relied on him while she lived.

Mediatorship

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is Mediatorship, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.—*Isis Unveiled.*

FAMINE

DURING the eighth decade of the last century, to the prayers of the simple folk in a certain province of India unto the God of Rain there was no response. Famine resulted. The benevolent government using the charity of the well-to-do organized famine-camps, to these repaired emaciated men, women with their breasts withered, and children who were skeletons. To one such camp came a Forest-Dweller—*Vana-prastha,* vowed to the spiritual service of his fellows—to help the public servants and officers in the performance of their duty, and to offer consolation to the starving, to prepare them to die bravely, without the pang of despair in their souls. Food was to be distributed and this candidate for sageship desired to utilize the opportunity of giving with his own hands the bounty of the community, just as they day by day had for many seasons offered the bounty of Mother Nature to the God Shiva, the Patron Saint of yogis, the Regenerator of souls. He thought of arousing in the poor famished mortals the yearning for Spiritual food by contemplating on the hidden and latent Shiva in their hearts. He arrived on a day when train-loads of *bajri* and stuff were expected; but there was delay. Children were breaking with pointed stones the cow-dung floor and walls of the camp and eating bits to appease hunger—and thought not what they were swallowing. Now and then was heard the wail of a mother whose darling child dropped dying. Here and there escaped curses from peasant lips, to God and Government alike. It was a hard experience for the tender heart of him who had reflected on Compassion till Compassion began to reflect its radiance through him. Such are the trials on the Path of Woe. People were dying in spite of human charity and human skill which speeded the food to the area of distress.

Thus passed one whole day and more. At last was heard the distant whistle of the train that sounded to yearning ears like the veritable flute of Shri Krishna. It approached near and nearer and at last—the food was there.

In a moment human organization broke down in face of hunger. The famished folk would not wait. They fell on sacks of food. They looted. They began eating raw-stuffs, while they tried to take what they could, to cook presently. There was relief on their faces and the silence which enveloped them was strange—like unto the calm before the storm of the tropics.

A few hours and cries of agony, distress, pain—howls and shrieks! He who had come to help and save saw a strange sight. In greater numbers were people dying: men who had fought death with empty stomachs were now falling because their stomachs were

full; women who had encouraged their children to hold on, letting them suck their empty breasts, now could not help themselves nor their flesh and bones—mostly bones; children screamed of pain and rolled themselves to death. Cried the lover of the poor—"So it is. Shiva, Shiva! They did not die of hunger, but because of eating—eating wrongly. May they learn their lesson in *svarga.*"

. . . . . .

Some fifty years rolled by. The striver after perfection, which is the realization through service of the One Self, paid a visit to another land where spiritual famine prevails. Hungry people look for food and go from place to place. Mental and spiritual healing are in demand; some easy road to happiness is sought. The way to peace lies within, they are told, and they want to follow the Truth of Truths. Modes and methods are enquired after and any kind of food, cow-dung bits or uncooked *bajri,* is accepted and swallowed. Once again people are dying, not of the hunger of ignorance but because of wrong consumption of false knowledge. Sweet words that are not true; talk which is not wisdom; noise which is not *Nada;* alcohol which is not corn; drink which is not *amrita;*—through lack of discrimination, men and women are dying. How will they learn in *Naraka* what they failed to assimilate in *Svarga?*

Cries our friend, "Can I, a forest-dweller, save some of these from the woes of *Avitchi?* In the dark forest of this Psychic-land is there no hope for mortals?"

"Yes, there is," comes the answer from the Land of the Heart.

Memory and the Astral Light

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored for all Eternity!—H.P.B., *Isis Unveiled.*

PRAYER

> Belief in the Bible *literally,* and in a *carnalised* Christ, will not last a quarter of a century longer. The churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form.

THUS H.P.B. prophesied in "Esoteric Character of the Gospels," and today fulfilment of her prophecy is shown on every hand, nowhere more than in Dean Inge's pronouncements on "Religion in the Future," to be found in that magazine, long the established organ of the cultured class in this country—*The Atlantic Monthly,* for February, 1925. The death throes of Christianity are being solicitously attended in its columns during the past six months, and the subject of "Prayer" given extreme prominence. "The Soul's Sincere Desire" is both the definition and the title of an article on prayer by Prof. Glenn Clark, published in August, 1924, wherein he testifies to his marvelous personal experience for two years during which God has blest him "with an almost continuous stream of answered prayer." The method by which its efficacy is assured consists in the denial of "the existence in Heaven of the wrong thing felt or thought," and the affirmation and realization that "in God and Heaven the opposite condition prevails." "A Lost Art of Jesus" by the same author in the *Atlantic* for March, 1925, is a sequel, which shows how much better it is to "pray for a Condition of Consciousness . . . that will enable an athlete to do his best" than to pray "just for victory"! And he applied "this truth" last spring to a team he was coaching "with amazing results"!! He assumes, therefore, that outside of man is a Heavenly Father who hears the petitions of His children and grants such as are asked "in faith, believing."

But how can God be apart from man and also "omnipresent," as He is said to be? If He is All in All, He cannot exclude anything from His nature, but must include within it the evil as well as the good. Neither can He be "infinite" and at the same time a Being, as Christians postulate. By infinite is meant that which is not limited or conditioned, while any being how great soever must be an entity existing within limits and conditions—heaven itself being a limited condition. To attribute to God the human qualities of love, goodness, health, happiness and the like, is to make Him personal, whereas the universal deity must be as impersonal as space.

Dr. Lake, of Harvard, whose article on the subject appeared in the same issue of the *Atlantic* (August, 1924), presents it merely

as a theme for intellectual consideration. He defines prayer as "petition, communion, aspiration and confession." "To past generations prayer meant primarily the process of petition to God by which He was induced to do otherwise than He would have done if prayer had not been used." "Nevertheless probably few educated men believe in its efficacy. The laws of life—which is the Will of God—are not changed in their working by prayer, sacrifice or fasting." He prophesies that "the religion of tomorrow will have (no) more place for petition than it has for any other form of magic."

If this come true, then the prayer of confession, involving petition for forgiveness, will also fall into desuetude, for "Whatsoever a man soweth, that shall he also reap" under the laws of life. Dr. Lake believes that "if the religious life of the future contain 'public worship' as an integral part of its manifestation, it will be because many men feel that not in solitude but in the company of others who have a like necessity do they most feel the communion of a higher power . . . and light the flame of aspiration which illumines their path through the darkness of daily life." Nor does he look to the theologian but to the psychologist for an explanation of that *"consciousness of communion, which appears to be with some external power,"* but which may be *"communion really with some part of the man's own nature* which is ordinarily submerged."

But the psychologist cannot correctly answer this question until he bases his science on the actual constitution of the universe and of man, both of which are septenary. We may, however, consider man as a duad, his higher self or immortal Ego consisting of three principles—spirit, soul and mind, and his lower self composed of the mortal, temporary and perishable physical body, astral body, vitality, and passions and desires, the latter forming a principle in themselves. The body is the only ordinarily visible part of man, the remaining principles, although invisible, being constantly employed either in ignorance or in wisdom, unless we except the higher ones which are "submerged" by our personal though sincere desires. All psychic phenomena are due to the correspondence and interaction between man and nature.

In Sanscrit the word for union—or communion in the sense of union— is *yoga*. Commenting a few years ago on the method of denial and affirmation advocated by Prof. Clark, William Q. Judge said, "It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing the practice a person actually arouses latent currents of the body that act and react on the astral and physical and at last bring about injury." Many cases of insanity are due wholly to these practices. The failures among the devotees of this method are not published, while

many are those who have already paid the price of this psychological adventure.

There is an ancient maxim, "Behind will stands desire." According to true psychology, will is a spiritual power, present in every part of the universe, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way it is moved by desire. We think that so-called strong-willed men have control of the will; rather are they controlled by their desires, which being strong set in motion the will to the consummation of wished-for ends. "Thy will be done on earth as it is done in heaven" is not a petition to an external Father, but a command to the lower nature (man's earth) to obey the behests of the higher self. Christ said the kingdom of heaven is within, so the Father in heaven is man's inner spiritual nature. But woe to that man who uses the power of his spiritual nature for the accomplishment of personal, selfish, or sinful desires.

Christians are wont to tell about their effectual prayers, but what of the ineffectual ones? Countless prayers were offered for the recovery of young Calvin Coolidge, to mention but one recent example. The usual instances cited in proof of the efficacy of prayer are institutions supported by funds received in answer to prayer to God, but in heathen lands are institutions similarly supported where the asking is of the particular patron god. In all such cases the strong, constant faith of the petitioners carries the thought of the prayer into the receptive minds of other people, who are moved by the subconscious injected thought to act in accordance with the request. Faith is a mighty force accomplishing undeniable results, but these results are due to the faith within, not to God without. "*Thy* faith hath made thee whole," said Jesus.

Dr. Lake notes the former custom of praying for rain, which "has not been killed by any atrophy of religion, but by increased knowledge of meteorology." Nevertheless some of the American Indians pray for rain with an accompaniment of ceremonial action which produces it. So one may well ask, "What is it that hears when we pray?" In a certain sense everything in the universe *hears in its own way;* in other words, everything is sentient and responds to stimuli applied according to the law under which it operates. This is seen in the reactions of the chemical elements. The latent fire in the wood answers to the lighted torch. The essential thing is to know the nature and language of "the presiding deities," as the forces of nature are sometimes called, and to so address them that they will respond. This knowledge constituted ancient magic, for magic was and is exact science applied to nature both visible and invisible. Forces in man and forces in nature are correspondential, man being the key that unlocks the hidden powers of nature.

We are constantly evoking mysterious forces within and about us, albeit unconsciously and in ignorance.

It is written, "Ask and ye shall receive." But some ask perpetually and never receive. Why? One reason is that they "*ask with the mind only;* and the voice of the mind is only heard on that plane on which the mind acts." When Christ said, "Whatsoever ye ask in my name (Christos) that will I do," we must understand that Christos is the higher self, hence the asking cannot be for the gratification of personal desires, but for action in union with the self of all, hence for the good of all.

A few philosophers of old, through purification of body and mind, through spiritual aspiration and contemplation on the God within, sought to come into conscious at-one-ment with it; Porphyry, Plotinus, Apollonius and others thus became for the time being gods and, like St. John, saw and knew things not lawful to utter.

Quite otherwise the attempt at union with God, "yoga without any right knowledge of method," illustrated in the case of Miss Steger, whose "Leaves From a Secret Journal" were published in the January, 1925, *Atlantic.* Physically incapacitated and threatened with "the grave impairment of certain faculties," she makes public this record of her life extending over a period of several years, because "Few of us are capable of 'the flight of the alone to the Alone'; therefore it seems well occasionally to pool our hidden experiences, sharing with one another—all fellow prisoners—what reflections or small adventures of the inner life have served a little to release our own captive selves." Whether her method of yoga has served to "release" her or not we leave the reader to judge.

She writes, "Whether God sends suffering or not, I do not know, I only know that out of mine has come a larger perception of life." "Sometimes after acute suffering, when I have begun once more to creep back into normal life, taking hold of it again rather tentatively, fearful that some fresh twist of nerves may once more invite me into Hell, but with that keyed-up insight—almost inspiration—that such times occasionally bring, I have seen all life in a glory."

While one sympathizes with her suffering, it is easy to see that God has not sent it, but her own abnormal emotional nature, coupled with belief in an outside personal God and desire for union with Him. Flowers "are all intoxications to me, all gateways into something larger." "They are constantly offering me this miraculous sense of *otherwhereness,* of being rooted in two worlds, here in mine, there in His." "O utter Love, Who hast made shadows to lie at the feet of little round green thorn-bushes, and all the ecstasy of life, take my whole being, and make out of it whatsoever Thou desirest." Some lines from the poet Blake "threw me into an ecstasy of the nearness of God." "They made me want to run about and shout with joy. I said my prayers walking up and down in a

transcendent happiness. Seen through the loophole of Blake's inspiration, God seemed so close and intimate that I could tell Him everything, asking for smaller things than I have done of late. He was so close I felt He wanted all my personal desires." "Sometimes when one wakes in the night He is there." But there have been periods of "spiritual dryness" during which "I felt a kind of rage of desire to break through to Him. I wanted to cry out, to beat my head against a wall, all because I was so mad with baffled longing. I felt as though He were on one side of a wall and I on the other, and I must break through to Him." Near the close of the journal she admits the increasing frequency of her attacks and confesses that "natural human intercourse is getting very difficult."

Some consequences due to psychical frenzy combined with belief in an outside God are too fearful to contemplate. Desiring hysterically to see God, she does see Him, because each one sees what he ardently desires to see. Ignorant of true spirituality, longing to escape from this "tight little world," by attempting to break through it, she does not make a "loophole" to God, as she thinks, but, in reality, effects entry for invisible denizens of the astral world, some of which are discarnate "spirits" that live vicariously through human bodies.

To a like end lead the practices of "going into the silence," enjoined by "New Thought" cults, and sitting for the development of psychic powers—all dangerous practices in that they induce passivity and tend toward mediumship. Since prayer conduces to passivity and dependence, it is directly opposed to the achievement one should aspire to, namely, the active, conscious control of one's body, emotions, and mental faculties which may at last culminate in adeptship.

The Masters say that two-thirds of the woes of mankind are due to the belief in a personal God. We laugh at the heathen idols of wood and stone, but Christians have created a mental idol infinitely more difficult to destroy, as illustrated in the case of G. A. Johnston Ross, of Union Theological Seminary. Answering in the February, 1925, *Atlantic* Dr. Lake's "sad essay"—the requiem of a dead faith indeed—he feels "there is something wrong somewhere. . . . *He has left out thanksgiving!* . . . The gifts I daily enjoy came from *somewhere;* science cannot tell me anything about their ultimate Source. . . . The Source Whom I hypothesize when I give thanks might conceivably draw near and, as my sense of debt widened, *might take moral outline and reveal Himself* as 'most blessed, most holy and most free' . . . and I might without restraint pour out my heart before Him."

Undeniably one may conjure up such imaginations as he will. It is curious that religion should appeal to science and, receiving no answer, cling to its dying faith. There is an answer, however, to

this question. The ultimate source is the perpetual motion or force throughout space ever generating electricity, which is life. All forms are brought into perceptibility by this Force, their manifold variety resulting from the varying actions of Force. In one of the Master's letters, he says: "The difficulty of explaining the fact that 'unintelligent Forces can give rise to highly intelligent beings like ourselves' is covered by the eternal progression of cycles, and the process of evolution ever perfecting its work as it goes along." "As that process is not always perfect; and since, however many proofs it may exhibit of a guiding Intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures—therefore, neither the collective Host (Demiurge), nor any of the working Powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of humanity, however, and man ought to be ever striving to help the divine evolution of Ideas, by becoming to the best of his ability, a co-worker with Nature, in the cyclic task." For the inner man—the Christos—is the only God we can have cognizance of, and the only true "prayer" is the internal command to the lower physical man to obey its behests in acting for and as the Self of all creatures.

The agony of the loss of old ideals—the result of centuries of blind faith—can be assuaged only by replacing them with other ideals, unassailable because *universal,* indestructible because built on the rock of eternal truths instead of the shifting sands of human fancy. Only in Theosophy is the reconciliation between science and religion, and the recognition of what truth there is in both. The Wisdom-Religion can never become an out-worn creed.

The Attraction of Thought

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.—H.P.B., *Isis Unveiled.*

ON ADVICE

A GREAT many people come to the study of Theosophy after having been educated along the lines of orthodoxy, and outgrown it, insofar as its chief creeds and dogmas go. But the ghost of a personal God rises at every turn of the Theosophical road, and the "authority" of priest and potentate which has now been rejected from *without,* begins to assume a false power from *within* the personal nature. Such new-come students are extremely apt in believing they are now the real custodians of wisdom—a wisdom which they seek to foist upon the unwary in the form of advice. Having found but a very small fragment of the pavement of the Temple of Truth, they believe they have builded a very Pyramid of everlasting strength, and are now competent to advise all with whom they come in contact.

The admonition to seek out those who know still less is avidly seized upon by these new-comers: from that moment, they feel called upon to give advice. It is seldom regarded as one of the weaknesses of human nature to wish to give advice, and herein seems to be a proper outlet for their growing knowledge. Seldom do they have a true and solid basis for their attempts to pass upon all sorts of questions, for seldom do they say: Theosophy teaches thus and so. They are glad of any opportunity to act as oracles, and hand out preachments that sound very wise indeed to themselves who have taken on the role of instructor.

With some, the fault seems to grow with the passing years, until after a while it is almost impossible for them to wait until they are called upon for advice; they are ready and willing at all times to tell anyone just how he should act, under any and all conditions. This eagerness does not have so good an effect upon others as is intended, and is generally the cause of Theosophists being considered the fools that rush in where any sensible angel, if there be such, would really fear to tread.

If we could but be more reticent, we should have a better chance of helping others. Being more sure of our ground, we would hesitate to give any suggestions, unless those suggestions were most urgently solicited. Even though we may know more than those who have ever acted as if they had no sure foundation of real knowledge, we need to remember there are those in the world who have never heard the word Theosophy, and yet are what might be called natural Yogis. They, for all of their shortcomings, are really often better exponents of Brotherhood than we who feel called upon to criticise everyone else. What is criticism, but the most subtle form of self flattery? We need to watch for this fault in ourselves, for it is there.

The Science of being Great may be reduced to the simplest of formulas: MIND YOUR OWN BUSINESS. The seeking out of those who *may* know less than we does not mean that we are called upon to tell anyone what he or she *ought* to do, but when we are asked as to any specific course of action, to try to tell these enquirers just what *Theosophy* may answer. If we cannot do this, let us be big enough to say so. We can always refer to the teachings, and as Theosophy is truly the Gospel of the rational explanation of things as they are, we are safe in doing this. We are never safe in giving advice, for we cannot possibly know what is good for anyone else. We do not know what is good for ourselves, every time. We make mistakes, and these are bad enough, but how much worse those mistakes of telling others what they should do!

Most of us are unwilling to say "I don't know." Better say that a hundred times a day, than make one mistake in advising some other soul, groping along his way. Our business is to get ourselves into line, and not admonish anyone, until we are one hundred per cent perfect in advising ourselves; from that time on, we will be even more cautious.

"LIFE EVERYWHERE"

The universal ether was not, in their eyes, simply a something stretching, tenantless, throughout the expanse of heaven; it was a boundless ocean peopled like our familiar seas with monstrous and minor creatures, and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbors, and some traversing great areas of water, the various races of the *elemental* spirits were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in this plastic and attenuated medium, as the passage of a cannon shot does in the air or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction, than others. With the same premises conceded, we may also see why, by such various aspects of the stars, shoals of friendly or hostile "elementals" might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue.—*Isis Unveiled.*

PRINCIPLES AND PRACTICE

A CORRESPONDENT, who is an ardent antivivisectionist, writes in criticism of a recent reference in the *Lookout* section of THEOSOPHY to Dr. Alexis Carrel. Our correspondent says:

"This man is not worthy of favorable mention by those whose teachings are recorded in the minds of many."

The criticism thus made of the mention of Dr. Carrel, probably the most noted surgeon and vivisectionist in this country, is, in fact, far more than merely personal or particular—it raises at once the whole question of morals or conduct. Theosophists, no less than their fellow men, are constantly confused in their attempts at true application of the principles which they believe in and profess. Since actual life involves an unbroken sequence of choices, each one is continually confronted by the great question, "What ought I to do?"

Every man, whether Theosophist or not, believes in and professes certain fundamental principles as the basis for all his actions. Principles, profession and practice, when in entire harmony, constitute what is meant by the word "sincerity."

Theosophical principles declare the unity of all life, therefore the brotherhood of all beings, the law of spiritual and intellectual as well as of physical evolution. Corollaries to these propositions imply respect for the rights and duties of others and the voluntary service and sacrifice of the individual to the greater good of the whole. Every Theosophist who would be true to his teachings must then of necessity be opposed to cruelty in any form, whether cruelty to animals or to any other form of life, high or low in the scale of being. If he would be true to himself, intellectually, if he would be morally true, he must himself be first and foremost in abstention from any form of cruelty in his own conduct and in a positive sense must endeavor to carry out, in thought as well as in action, the principles of charity, of kindness, of tolerance towards all his fellow beings. It is precisely in this positive attempt to practise universal brotherhood without lapsing into compromise with, or condonation of, what are, or appear to be, false principles and false practices in others, that the Theosophist, like other men, finds his greatest task. Egotism or selfishness—indifference to the rights of others—belongs to the false philosopher and to the fool for whom the Gates are forever closed. Equally, "righteous indignation," the self-righteousness which condemns other men for being true to their principles, even although we know their principles are false, is only a subtle and refined form of intolerance—that is, disregard for the rights and duties of others. It is one of the paradoxes of human

nature that a man may have false principles and be true to them, and that a man may have true principles and misapply them.

The problem is not one to be decided offhand, nor by any formula, nor is it one to be solved by any man for another. Everyone knows theoretically that there is both good and evil, both justice and injustice, brotherhood true and false in the world. Every religion is an attempt to solve these problems outright, once and for all, for all men and for all circumstances. Every creed, every sect, is based upon the assumption that it has to prescribe an infallible code of morals for its own followers, and, so far as it has the power, for all other men, even though they as sincerely believe in an altogether different creed. This is dogmatism. This is the attempt to take away the spiritual integrity and freedom of choice from all others. It at once leads to the assumption of authority over the conscience and the minds of others, thence to intolerance; from intolerance to persecution—the worst form of vivisection.

What have the sincere anti-vivisectionist and the sincere vivisectionist in common? What have the sincere believers in and practicers of two opposing religions, or principles of conduct, in common? What else but their sincerity? Their principles are antithetical, their practices, therefore, are opposed. The sincerity is the same in both cases.

Seeing only their differences in principle and in practice, seeing not at all their common sincerity, each proceeds to the extent of his power to compel the other. Thus a breach is opened, all perception of Universal Brotherhood is lost and mutual hatred takes the place of mutual consideration and discussion; force is substituted for education, and "the whole creation groans in travail because of the iniquities of man."

The sincerity which alone affords a common ground, the true principle for brotherly discussion, has been made into a weapon of destruction. Each refuses to recognize, because he has become blinded to the good faith, the sincerity of the other, and no progress, no amelioration, no morality is possible; for the supreme principle of all, the principle of brotherhood, of charity, has been disregarded by both.

We all of us continually confuse a system of thought, and the practices which necessarily flow from it, with the individual to whom that system of thought is his moral foundation, to whom it is sacred; which, therefore, he never questions and to which the more he is sincere by nature the more he is true in his conduct. Fundamentally this confusion, where it exists in any man, arises from his failure to question the foundation of his own faith. Having accepted a given code the sincere individual habitually questions only his own conduct for its conformity or non-conformity with his accepted code. Even supposing the accepted system to be in very fact the true one, it is a fundamental error for the believer in it to

fancy that to tolerate a false system is to approve of it, and to tolerate the sincere application of that false system in conduct by a brother man is to approve of his practices. "Judge the act and not the person" is a profound and far-reaching Occult precept. If our erring brother is sincere, then his weaknesses, errors and faults of conduct are due to the fallacy of his fundamental principles and not to his application of them.

Abstractly, no one would question that many vivisectionists, say, show their spiritual honesty and their moral integrity by openly preaching and publicly practicing what they profess and believe to be true principles. Such a man is to be respected, however much we may oppose his principles and condemn his practices. We have to remember also that the vivisectionists not only themselves sincerely believe their practices to be in the interest of true knowledge and for the welfare of the sick, but also that they are supported and fortified by the preponderant force of public opinion. In other words, the majority of their fellow men believe in the same principles and desire to avail themselves of the practices which flow from them. The vivisectionists inflict pain on their younger brothers, the animals, but their moral position is that they are doing evil in order that good may come from it—that "the end justifies the means." This is the identical moral position of the sincere religionist in inflicting pain upon his fellow men whose views of God differ from his own. Is there any difference in their moral position from that of the Theosophist or anti-vivisectionist who condemns his fellow man for being true to *his* convictions, will have naught to do with him, and considers him "not worthy of favorable mention?"

George Washington owned slaves, raised tobacco and traded in rum, not only as a means of livelihood but as the foundation of his fortune. Shall we, therefore, condemn George Washington, see no good in him and say that he "is not worthy of favorable mention" because we are opposed on principle to tobacco, to alcohol and to human slavery? Is not the taking of such a position as this but a first and preparatory step inevitably leading to the infliction of mental and moral slavery on others and to becoming at best ourselves mere slave owners and slave drivers of the mind and conscience of others?

What does all this flow from? Does it not flow, in the first instance, from human nature itself; from our failure to perceive the essential fallibility of human nature, a practically universal misconception of good and evil, right and wrong—a practically universal failure to recognize that good and evil are not in actions, not in laws, not in codes of any kind, but in the man himself and his fundamentally true or false perceptions of life and conduct?

In the second instance, does not all this flow in fact from a false idea of the fundamental nature of man himself? That fundamental

nature is not physical, is not mental, is not moral, is not *human;* it is divine. Who sees that? Who acts upon that basis—vivisectionist or anti-vivisectionist, Theosophist or non-Theosophist?

The personal God idea permeates human nature. It is the idea that duty consists in the regulation of the conduct of others instead of one's own; that there is any final authority outside the man himself as a spiritual being. When one comes to think about it, the God of the Bible is the eternal vivisectionist: he who permits endless pain to be inflicted on the true believer all during life on earth and who inflicts endless tortures in hell upon all immortal souls who either never heard of him or cannot honestly believe in him as well as on the rank and file of ordinary culprits.

This outside God, whose whole revelation and whose whole practice is an accepted model for human unquestioning obedience and, therefore, emulation, is the real enemy of all sincere men, Christian and non-Christian alike. An irresponsible God means man with a fundamentally false sense of responsibility and, therefore, of duty. The well-nigh universal idea of duty is to try, first, to proselyte him whose views are different from our own; then to try what is called "moral suasion," then the "appeal to reason" and, these defaulting, to resort to force. What is this but universal vivisection continually practiced by us all upon each other? With this fallacious fundamental conception what becomes of charity? It remains true today as it always has been true, in the words of Buddha, "Hatred ceases not by hatred, hatred ceases only by love." And what is love but the spiritual perception of Universal Brotherhood? Any practice, any conduct, any speech, any thought, any "principles" which do not stand the test of love, the test of brotherhood, are "not worthy of favorable mention." But seeing that there are weaknesses and defects as well as strength and virtues in human nature itself, each one of us must be on guard lest the very good in him becomes an instrument of evil, that is to say, of uncharitableness, of unbrotherliness. In the words of Mr. Judge:

> "Now having studied a good deal along Theosophical lines we ought all to begin to practically apply our studies. They teach unity and non-separateness. Not a mere general unity but a similarity and communion in every part of the nature. If there is uncharitableness, if there is harshness and unbrotherliness in the race, they exist also in us if only in the germ. Our duty, therefore, is to continually encourage in ourselves the active qualities which are the opposites of these. The Soul is aware of what it requires. It demands altruism—Universal Brotherhood and charity—without which the very highest practice turns to dust and ashes in the mouth."

ANTIQUITY OF MAN

Stories in Stones

. . . man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom. (*Secret Doctrine,* 1888, II,1)

. . . he (man) and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm." (*Isis Unveiled,* I,153)

. . . The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and plesiosaurus; why should not the progenitors of our present human race have been the "giants" of the *Vedas,* the *Völuspa,* and the Book of *Genesis?* (*I.U.,* I,153)

These "Men" of the Third Race—the ancestors of the Atlanteans—were just such ape-like, intellectually senseless giants as were those beings, who, during the Third Round, represented Humanity. (*S.D.,* I,190)

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. (*S.D.,* II,9)

. . . The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away the difficulty that, of all the mammalians, man is the only one whom science will not allow to have dwarfed down, like all other animals, from the giant *homo diluvii* to the creature between five and six feet that he is now. (*S.D.,* II,352)

And, as the very existence of those gigantic ancestors of ours is now questioned—though in the *Himavats,* on the very territory belonging to you, we have a cave full of the skeletons of these giants—and their huge frames when found are invariably regarded as isolated freaks of nature, so the *vril* or Akás—as we call it—is looked upon as an impossibility, a myth. (*Letter from a Mahatma,* decade of 1888)

Between the methods of Theosophy and the methods of science two radical differences exist. Theosophy teaches that attempted acquisition of knowledge in the absence of a true ethical attitude within the investigator is self-obstructive; and it upholds a moral standard undreamed-of by science. Whereas science teaches that knowledge has nothing to do with ethics.

Theosophy further teaches that the Universe, proceeding from an indivisible primal Existence, can no more contain divisions between forms of knowledge than can the ocean separate its drops. To this science renders lip-service and diverges from it in practice.

True synthesis resides in Theosophy alone; but cannot be found there by scientists whose pride and prejudice prevents their study therein. Thus operates Karma.

Whosoever denies the existence of Soul, in his heart, unfeelingly and without proof, condemns to despair every man whose physical life has not been a success. If immortality be a truth, it dwarfs all other truths which are, or are to be, discovered. Scientists who

render it an *a priori* denial, without proof, by this wanton and selfish negation cut themselves off from ever determining as a fact whether it be true or false.

A noted biologist recently stated that he refused to accept the possibility of a vital principle because it would cut off hope of further knowledge through the methods of science. This attitude constitutes the sole "proof" of the soul's non-existence possessed by science—and not a word from any colleague was heard in protest against this attitude. Thus there is no scientific "proof" of the soul. Since the axiom at the base of scientific methods is its *denial,* is there any means whereby such methods can prove or disprove, whatever the facts may be? Nevertheless, there can be made visible, even to the most hardened, the numerous and ineluctable difficulties arising from this denial.

Laying aside claim and pretense, and looking at facts undefiled, upon what base is the animal ancestry of man constructed? In truth, its material is the law of analogy; and its mortar, acceptance of man as a soulless animal. It is, nevertheless logical throughout, provided we are blind to any psychic difference between man and animal.

If we admit such an immaterial factor—and its proofs are legion—then we have to postulate, in accordance with the processes of Nature, a law governing its evolution. Theosophy has that law, and in addition presents a history of man's *physical* evolution far more in accordance with analogy, with the proven modes of natural action, than any scientific theory.

Among the contradictions of the scientific theory is this: Either there is a mind, a soul in man, distinct from any possession of the animal kingdom, or there is not. If it does not exist, then everything in man is a development of a trait latent in the animal, and human mind is a sublimated animal mind. Then, since in all geological history the animal mind has undergone only such slight change as the difference between the highest and lowest animals, how could the human mind, that of—scientifically—the youngest of the animals, have undergone such vastly greater development?

If there is a soul, a psychic difference between man and animal, whence its origin? If he has always possessed it, has it not set him apart from the whole line of animal evolution; directed for him a different destiny then as now?

Theosophy, seeing no break in natural processes, solves the whole difficulty and reconciles both views logically. In truth, the human soul is latent in the animal; in truth, it is in him separate, distinct, and independent in action, and was developed by precisely the endless process, in vast and distant periods, called for by logic and analogy. Thus Man is the heir of the ages, in his physical body antedating the mammals, in his soul antedating the solar system.

On a day which will be seen by many a reader, science will be forced to recognize the *meganthropos,* the co-dweller with the giant animals.

Thirty odd years ago, a Mr. Hull was led to a remarkable discovery by Indians of the Grand Canyon, Arizona. Samuel Hubbard, Curator of the Oakland Museum, fell heir to this discovery, and for these three decades has found himself a martyr seething in the fires of scientific contempt and derision.

In the Autumn of 1924, Mr. Hubbard at last succeeded in obtaining backing, and even the company of an orthodox scientist, Dr. Charles W. Gilmore, of the United States National Museum. In the course of the expedition the discoveries described in this magazine in June, 1924, were photographed, casts were taken, moving pictures of the casting process secured, and the whole discovery amplified.

The points in the discovery now made scientifically "respectable" are the actual existence of the ibex in America—which confounds present theories; (note well that the Ibex is found associated in Europe with those cave-men who were the remnants of Atlantis); carvings of mammoths, dinosaurs, and ostriches; symbols of the Wisdom-Religion; a vast number of carvings and drawings admittedly confusing and unexplainable to science; and *dinosaur tracks in the same slab of rock with tracks of a feline animal of apparently modern type.* This last discovery upsets the whole scientific relation of the animal periods. And, as in the "Cascadia" discovery, many of the carvings are covered with "desert varnish," which betokens an age out of all relation to accepted theories as to human descent.

Dr. Gilmore acknowledges the tremendous scientific importance of these discoveries, over his own signature, in a manner which lifts Mr. Hubbard from the ranks of the charlatan to which he has so long been relegated.

Dr. Gilmore saw the sandstone tracks of giant human beings. He saw a petrified body also. But Dr. Gilmore sees in the body precisely "an isolated freak of nature." As to the tracks, after trying to explain them as the remains of some kind of peculiar shellfish—certainly an improvement on the "ground-sloth" usually advanced in such cases—he frankly threw up his hands and left them as "unexplained." However, they do not present quite so much difficulty to the Theosophist; and to him, likewise, there is no mystery in the appearance of dotted inscriptions of the kind described by H. P. Blavatsky as the written records of the earlier races. Some day the "rosetta stone" for these ancient runes, so widely distributed over the world, will be found. And then will be seen a true *Ragnarok* of the gods of science.

The times move, even though to impatient enthusiasm for truth their pace seems dream-like; and the day is not far off when, as H. P. Blavatsky predicted, Darwinism will form but a modified part of the true and all-inclusive view, which sees spiritual power and spiritual intelligence as the dominating factors behind every manifestation.

What will be the effect of such a change, whenever it may come? Visualize a state of things wherein men will know themselves to be timeless and ageless, will know that physical being is worthless except insofar as it serves the far-off aims of Soul; wherein they will know that, as the body lives by food, the Soul lives by the practice of the virtues, by altruism on the highest plane—the altruism which reckons metes of no limits, and bears in its action no taint of self-centering.

The Principle of Continuity

A flower blossoms; then withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but a little dust, still lingers in the air. Our material sense may not be cognizant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo. A disturbance is created on the invisible waves of the shoreless ocean of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world will live for ever. And man, we are asked to believe, man, the living, thinking, reasoning entity, the indwelling deity of our nature's crowning masterpiece, will evacuate his casket and be no more! Would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the spirit, whose attributes are consciousness, memory, mind, Love! Really, the very idea is preposterous. The more we think and the more we learn, the more difficult it becomes for us to account for the atheism of the scientist. We may readily understand that a man ignorant of the laws of nature, unlearned in either chemistry or physics, may be fatally drawn into materialism through his very ignorance; his incapacity of understanding the philosophy of the exact sciences, or drawing any inference by analogy from the *visible* to the *invisible*. A natural born metaphysician, an ignorant dreamer, may awake abruptly and say to himself: "I dreamed it; I have no tangible proof of that which I imagined; it is all illusion," etc. But for a man of science, acquainted with the characteristics of the universal energy, to maintain that *life* is merely a phenomenon of matter, a species of energy, amounts simply to a confession of his own incapability of analyzing and properly understanding the alpha and the omega even of that—matter.—H.P.B., *Isis Unveiled*.

ON EVOLUTION

THE doctrine of Metempsychosis has been abundantly ridiculed by men of science and rejected by theologians in the West, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception.

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter. For lack of comprehension of this great philosophical principle, the methods of modern science, however exact, must end in nullity. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The lower orders of forms, before they develop into higher ones, must emanate from the higher spiritual ones. This specialization has been in all ages the stumbling-block of metaphysicians. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature?

If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Why should there be an attraction between the molecules of matter, and none between those of spirit? If, out of the material portion of the "ether," by virtue of the inherent restlessness of its particles, the forms of worlds and their species of plants and animals can be evolved, why, out of the spiritual part of the ether should not successive races of souls, from the stage of monad to that of man, be developed; each lower form unfolding a higher one until the work of evolution is completed on our earth, in the production of immortal man?

Now, will any one presume to say that out of a given number of molecules, originally and constantly homogenous, and all energized by the same principle of evolution, a certain number can be carried through to the final result of evolving immortal man, and the others not be allowed to progress? Why should not *all* these "molecules" have an equal future before them? If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed.

Both the human spirit and soul are pre-existent. But, while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an unscient portion of an intelligent whole. This doctrine of God being the universal mind diffused through all things, underlies all ancient philosophies. *Annihilation* means only a dispersion of matter in whatever form or semblance of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.,* change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion. When the spiritual *entity* breaks loose forever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvana. The doctrine of a gradual refusion of the human *soul* into the essence of the primeval parent spirit, was universal at one time. But this doctrine never implied annihilation of the higher spiritual *ego*—only the dispersion of the *external forms* of man, after his terrestrial death, as well as during his abode on earth. In the ancient philosophy there was no "missing link." As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal "ether" to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that, back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter."

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul *is* Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. Every man may become a Buddha. The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Modern science holds but to a one-sided physical evolution, avoiding and ignoring the higher or spiritual evolution. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation. Evolution began with them from pure spirit which, descending lower and lower, assumed at last a visible and comprehensible form, and became matter—METEMPSYCHOSIS, the progress of the soul from one stage of existence to another; SPIRIT, the immortal, immaterial, and purely *divine* principle in man. MAN is a little world—a microcosm inside the great universe. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.—*Isis Unveiled.*

AMONG FRIENDS

A VISITOR from unwonted spheres was with us that night: Dr. Galen of the A.M.A.! Our own medical friend had met him at a professional convention, inveigled him to a Lodge meeting and then to dinner.

Anxious to diagnose the reactions of his taciturn colleague, Doctor seized upon a newspaper item as means of drawing him out.

"I see," said he, "that they have arrested several prominent residents of Washington for evading vaccination."

"Fine move," remarked Dr. Galen. "Washington is *civilized*. Wish they would extend the same system over the whole country!"

"Yes!" growled Captain Blunt, who can always be depended upon to pour oil on the troubled flames. "Unfortunately, there *are* still a few places in the country where personal rights exist!"

Dr. Galen, suddenly discovering the source of the subtle irritation which had kept his nerves on edge all evening, turned upon it as though spurred.

"Personal idiocy!" he snapped. "Any man so inconsiderate of others *ought* to lose his rights!"

Captain Blunt's craggy features became softly illumined like the glow of a hungry cat viewing an unprotected canary.

"What others?" he inquired, with suspicious gentleness. "The vaccinated?"

Dr. Galen, about to plunge recklessly into this tempting opening, saw in time the pitfall before him, and adroitly—albeit rebukingly—shifted his method of attack and its objective.

"I wonder," he said diffidently to Doctor, "if you would mind my mentioning what seems a radical inconsistency in your Theosophical philosophy?"

"My friend," said Doctor, "we would forgive *anything* to a man who could point out what we have failed to find in fifty years of fairly thorough study!"

"Well, it is this: as I understand it, the very backbone of your teachings consists of altruism; and to be frank, I have never encountered a nobler or loftier presentation of that ideal—*in the abstract*. But in the matter of practical application it seems to me that you diverge farther from precept than do any of the popular religions —or rather superstitions.

"Now, for instance, I know no class of men more whole-heartedly devoted to the cause of humanity, in a practical way, than those whom you term 'vivisectionists'; yet you refuse even to tolerate them—in spite of the fact that they have the 'goods' to show, where Theosophists, so far as I can see, do not even make a pretense of ameliorating the physical troubles of humanity. And that, as you

surely realize, is the goal of all altruism and ethics! I grant you that a certain amount of preparatory idealism and propaganda is legitimate; yet here you are, fifty years from the founding of your movement, and not yet down to 'brass tacks'!"

The Captain sat up as though stung, met Browser's eye, remained immobile for a moment; then, discovering his mouth still open, closed it carefully and sank back. His method of controversy, effective in its place, is a bit Neanderthal for the drawing room; and he knows it—when reminded!

"Some people," murmured Mr. Browser, "might not agree with you that physical ease is the goal of ethics. However, don't you think it is necessary, if one is to argue logically, to lay aside the matter of good intentions?—with which a certain region," he added, glancing at the Captain, "is said to be paved. Good intentions and self-sacrifice in themselves do not indicate wisdom. Every false and fiendish cult the world has ever seen has had its martyrs!"

"Perhaps you are right"; said Dr. Galen; "let's confine ourselves to the cold facts—they are sufficient!"

Whereupon our artilleryman, the Judge, went into action; deploying his batteries at the antipodes, as is his wont, in order to surround the enemy from all points of the horizon.

"*Are* facts sufficient?" he asked.

"Pardon me?"

"Well, if you find an automobile wheel in the road, the wheel is a *fact;* but of what use is it? Is it not quite meaningless without other facts, such as the engine, the chassis, and the axles, to set beside it? Moreover, would these facts, all of them together, be of any benefit to you without *something else?*"

"Why, no; you have to understand their use!"

"Just so; then, Doctor, how far do you understand the use of your vaccines, your serums, your therapeutic methods in general?"

Dr. Galen betrayed signs of warmth.

"At least well enough," he said crisply, "to know when and where they eliminate human misery!"

Here the Captain—who bears deep and bitter mental scars anent *some* of the effects of serums and vaccines—again showed signs of eruption, and again was unobtrusively subdued by the watchful Browser.

"That," returned the Judge, "reverts to your doctrine that physical ends are the ultimate; and enters upon the question of the *use* of a fact. A telephone wire strung in Central Africa has a certain use to the lineman, but another to the innocent savage—who cuts it into four-inch pieces to load his missionary gun with!

"Referring again to the automobile, what is necessary to the use of the parts is an understanding of the *connection* between them.

Is it not a fact, Doctor Galen, that the lines between the branches of science are breaking down; that no one can say in these days where, for instance, chemistry ends and physics begins, or where biology ends and chemistry begins, or where physiology merges into *psychology?"*

"Right; in fact, it is brought home to me in my practice that I am constantly hampered by not knowing more about the other branches."

"Then, Doctor, have you ever studied the *science of morals?"*

"Why, no! Have to leave that to the philosophers; not in my line!"

"Is cancer in your line?"

"What?"

"Is it not a fact that jealousy and malice predispose to cancer, and that mental states are often causes of catarrh, Bright's Disease, and diabetes?"

"Well, yes, to a certain extent."

"Then, is there not a plain indication of a hidden Law? Since the discoveries of every hour indicate the unity of law—since the idea that an effect can arise without a cause is an exploded superstition, then why eliminate the law of cause and effect from the only realm which interests the human being—*his own feelings?*

"If we are to accept the universality of law, then we have to recognise that no man can suffer from a cause not set up by himself; conversely, no man, finding himself suffering, can escape other than by action in the opposite direction from that which brought his troubles upon him. Then the true cure of disease, mental or physical, lies in *right action and right thought,* and *unselfishness* is the only true criterion of right. What 'self-induced and self-devised effort,' what self-discipline and self-control, what altruism, is involved in passively sitting in a chair to be injected with the remains of the agony of helpless and *unoffending* beings?"

"Your argument sounds reasonable, as far as I can follow—which I admit is not far—but how about the cures and prevention of disease by just such methods?" asked Dr. Galen.

"You can check the pain from a stomach ulcer with an opiate, Doctor; does it *cure* the patient? On the contrary, it is more likely to blind him to his condition and lead him to put off a cure. If, as is taught, benefiting by 'animal experimentation' only deepens the hidden mental and moral lesion which produced the original cause, the trouble *must and shall* break out in worse form, if not in this life, in another. A physical disease is a mental or moral trouble on its way *down and out:* to be removed by medical means, if available, and only when untainted by the infliction of misery on other beings."

"Ah, but I have you there, Judge! *Where are* all these terrible outbreaks of suppressed causes? You are still on the plane of theory, you see!"

"How about it, Doctor," said the Judge to our own medico. "I have brought the argument down from generals to particulars! It is up to you to supply the particulars!"

"If Dr. Galen will give me a half-hour at my office tomorrow," said Doctor, "I will supply him with some very particular particulars. In the meantime, I might deal with one or two general particulars. It is no secret, that medical science seems almost helpless before the increase in circulatory diseases, focal infections—some of which lead to heart trouble, which is becoming one of the serious problems—cancer, etc. Now, insofar as *physical* causes of cancer are concerned, it seems agreed that clogging of circulation, introduction of foreign matter, irritations, too rapid growth of cells, etc., tend toward cancer as well as the other conditions mentioned. Dr. Galen, *do you know any practice better calculated to produce those conditions than inoculation* of animal products?"

Dr. Galen gasped, turned red, then a little gray.

Mr. Browser fished a clipping out of a pocket which resembled a waste basket.

"Here is something along that line. Here we have a medical man who says that medical research has resulted in practically no gain; some diseases have been eliminated, only to be replaced with others slower in action but more painful; the causes of tumors, cancers, and circulatory diseases are unknown; and in general the only real hope seems to lie along new lines as yet undiscovered. Not only that, but he evidences some intuition as what those lines *really* are, when he says that knowledge of the conditions which bring about judgment, imagination, kindness, and courage, would be of immensely greater benefit than the elimination of plague, cholera, and typhus from the earth!"

"Oh, some malcontent or notoriety-seeking graduate!" said Dr. Galen impatiently.

"Perhaps a malcontent; but hardly a recent graduate; in fact, *Dr. Alexis Carrel, the noted vivisectionist!*" smiled Mr. Browser.

As the meeting broke up, a decidedly shaken Dr. Galen, after promising to go through Doctor's files, was escorted to his room by the courteous Judge.

"Well, fellow-sufferer," remarked Mr. Browser. "Do you think anything registered?"

"Possibly"; said the Captain. "If it did—who knows but it may be the beginning of the end of this vivisection nightmare?"

"And the beginning of Dr. Galen's martyrdom by his colleagues," added Mr. Browser softly.

STUDIES IN THE SECRET DOCTRINE

VIII

The Law of Sacrifice

SACRIFICE is a much misunderstood word. Its association with religious and ascetic notions has given it a wrong significance. In the East the conception has deteriorated till yagna or yajna for some is akin to animal-sacrifice at the altar of gods, for others sundry ritualistic performances. In Christendom "the sacrifice of Christ who died on the Cross for our salvation," with its attendant vicious belief in vicarious atonement, is the corrupted expression of a sublime truth known to the world centuries before the Christian era. What the significance of Yagna-Sacrifice is for the student of the esoteric philosophy can well be gathered from the Note on yajna in H. P. Blavatsky's *Theosophical Glossary*.

That Self-energized, will-full and thought-full offering which Wisdom makes for the growth of the weak and the ignorant, joyously because with a purpose, is Sacrifice or Yagna. Mother Nature bountifully emptying herself in her milliards of forms makes such a sacrifice. With full knowledge the Masters follow that Example, who draw from the Night of mortal existence Their Disciples, one by one, into the Light of Immortality. The gratitude-expression of the chela of old was this:

> Salutations to the glorious Guru. He opened, with his collyrium-stick, my sight blinded by the darkness of ignorance and restored to me the Light of Wisdom. Salutations to the glorious Guru.

The milliards of forms in and of Nature are but the expressions of her One Life. The child is formed of the mother-substance—bone of her bone and flesh of her flesh. The disciple embodies the indivisible One Wisdom of the Master—and every chela-follower has his guru-predecessor, in one Holy chain spoken of as Guru-parampara.

Because Nature is one, beings in Nature act and re-act on each other; thus circles and cycles are formed; the larger circle narrowing itself to meet and mingle with the smaller and the latter expanding and becoming one with the former, produce the phenomenon, Sacrifice. It is necessary, therefore, at the very outset of this study to examine the following in the light of what has been said:

> The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and *(b)* of the countless "breaths" proceeding from that One Breath in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes. (II,492)

Just as all human beings, however ignorant of Reincarnation and Karma, are reborn again and again to work out the effects of causes which they generated in former lives; just as all human beings suffer as well as profit from the age-yuga in which they are evolving, though most of them are not aware of the workings of the Law of Cycles; so also all human beings, however unrecognizant of the fact, benefit from the sacrifices of the hosts of higher intelligences, and also sacrifice themselves for the benefit of the hosts of lower intelligences. Says the *Secret Doctrine:*

> The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings . . . who are the vehicle for the manifestation of the divine or universal thought and will. They are Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself. (I,38)
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> Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature." (I,22)

The human constitution is a composite one. Man's highest or Spirit-pole is a portion of the One Life, universal and unitary. It emerges from its state of spiritual unconsciousness and migrates to the plane of mentality still intellectually unconscious and from there its inherent energizing power functions. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms and human shapes, till self-consciousness comes to birth. Then progressing onward through savagery to citizenship and beyond into the perfect sageship, the Mahatma is born. But all the time it is one and the same Being. That pole of our being which is the lower-material enjoys the sacrificial offering of the higher-spiritual. Thus Buddhi comes to be because Atma limits Itself, by its own inherent power. Body is formed because Prana sacrifices itself as a connecting, nourishing link holding in unison the countless lives who make the form-rupa. Manas sacrifices itself to redeem the Kamic nature by the same law of yagna which joins Buddhi to Manas.

Men are different but Man is one. The human principles elude enumeration, because every man differs from every other, just as there are no two leaves or blades of grass on the whole earth absolutely alike. With one man it is Buddhi that is predominant and stands as number one; with another the Lower Manas; with another Prana; and so on. But all men, without exception, are alike in this, that every principle of their natures is but a part of Nature itself. Every Jiva-atma is but a portion of the Pratyag-Atma; buddhi in man is but a part of Maha-buddhi in Nature; manas comes from Mahat; body is of the earth; its design is part of the Design of Nature; the prana which works with the corpus and its design is like a drop of water from the Ocean of Jiva; Kama, the middle principle, between the two triads of Atma-Buddhi-Manas and Prana-Linga-sharira, and Sthula-deha is but a portion of the universal Kama-Eros, which becomes the blind Cupid functioning on the plane of the lower.

Man is the small copy of Nature, and contains in himself centres through which all the great forces of Nature may be operated. Nay more—man is identical with the Absolute unmanifested, and also with the Deity as we see it manifested in Nature. Man and Nature are one. It is on the acceptance or rejection of the teaching of the *Unity of all in Nature, in its ultimate Essence* that a real comprehension of the cosmogenesis and anthropogenesis of the *Secret Doctrine* depends.

> It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings. . . . Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. (I,224)

The teaching about the Hierarchies of Intelligences of differing degrees has to be grasped to gain a clearer comprehension of the sacrifice made by those who possess higher forms for the benefit of those who are lower in the scale of evolution. The Law of Yagna is the foundation of manifestation itself, say the ancient scriptures. We fail to perceive the intimate connection existing between Nature and Man because we do not see that of the conflicting principles in us. Differences in Unity is the programme of manifestation and similarly, harmony in the midst of conflict is that of the human stage of evolution. Through the Law of Sacrifice man succeeds in paying his own Karmic debts; through it he learns that the cause and effect aspects of Karma are not to be separated, as they are one in reality; thus man recognizes that pleasure and pain are not to be regarded in the light of reward and punishment but both have to be taken as avenues to experience. *When action*

is performed as sacrifice its re-action is altruistic. Says the *Gita* (pp. 24-25):

> But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

Altruism and selfishness work within our constitution. The lower nature in man failing to appreciate the sacrifice made for it and on its behalf by the higher, wars with other lower natures. Our mentality sharpened in devising tactics and strategy to dodge the voice of conscience and to hide the activity of the Kamic nature competes with other mentalities by the same tricks. Failing to listen to the voice of Buddhi in him, man fails to hear the music of Nature. Permitting Kama to pollute his body of senses, he uses that body to corrupt the bodies of others. When war rages within us we cannot but see confusion abroad. The conflict of human principles pushes the individual to compete with his neighbour. Because of this war and conflict within, even man's virtues often cause him anguish—love producing jealousy, the sense of justice resulting in anger, the ardency of service causing impatience, and spiritual progress itself engendering pride.

If there are barren and fertile periods for human civilization so are there for soul culture. During the barren periods the sympathy or *rapport* existing between all Nature and man is at a low ebb. When that kinship asserts itself man tends towards soul-culture. In the emergence of such kinship the instrument of Theosophy and theosophists plays its part. But every such arousal has to be sustained by self-energization, persevered in by constant effort and heedfulness. The maintenance of the right attitude and its unbroken expression through continuous right approach to all the problems of life compel man to recognize his own individual responsibility to all beings of all kingdoms, to Nature herself. The prolific mother earth, the cleansing waters, the vitalizing fire, the health-giving air, the constructive and regenerating electrical and magnetic forces—to all these is due a great debt. The colour and fragrance of flowers on earth, the brilliance of distant orbs in heaven, the nourishment which plant life bestows on our bodies, that which the beauty and majesty of space bestow on our minds—to them we owe a mighty acknowledgement. Men recognize obligations for kindness done and service rendered by fellow-men; we have not yet begun to realize our responsibility and our duty to all the kingdoms of Nature. It is necessary for us to contemplate how invisible and visible aspects of all Nature flow into us and how from

us radiate beneficent or baneful influences to every kingdom and literally to the four quarters of space itself. "He who enjoyeth what hath been given unto him by the gods, and offereth not a portion unto them, is even as a thief," says the *Gita*.

A clear perception of the Compassion of Nature which is the energy of Sacrifice-Yagna arises from the study of the metaphysics of the *Secret Doctrine*. The impersonal principles embodying themselves in personalities, their return to those ultimate principles as Perfected Individualities results from that study. The book is for the student of Occultism. These really esoteric tenets are not for any other than the quiet contemplative student who, putting aside Kamic-excitements of the lower mind, will brood and ponder over them with the aid of Buddhi-manas or Intuitional Intelligence. Such a study alone destroys the inner conflict and the lustful propensity to live in the objects of the senses. Says the *Voice of the Silence:*

> There Klesha is destroyed for ever, Tanha's roots torn out. But stay, Disciple . . . yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.
>
> The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

H.P.B. defines this Compassion as "an abstract impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin." In Buddhist esotericism this Compassion is the prime attribute of Adi-Buddha and is sometimes called Adi-Bodha, the former embodying in himself the latter or the latter incarnating as the former. This Compassion is the positive characteristic of Paramartha-Satya—the Spirit and Essence of philanthropy, altruism and self-less-ness. The philanthropist is known as Parmarthi, but like so many other sacred words this one also has been used somewhat loosely.

Energizing himself by this Compassion—Paramartha-Satya—the Emancipated Soul on the threshold of final Nirvana performs the supreme Sacrifice of remaining with the darkness of the world and radiating the Light of Wisdom of his own Diamond-Heart. He sacrifices himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice. Not only does such an one remain with the world but incarnates among the children of men; free, He assumes the bondage of flesh; above Karma, he shoulders the responsibility of contacting causes and effects; beyond the influences of yugas and cycles, age by age He is one with their vicissitudes. Says Shri Krishna:

> I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world;

and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

In these verses of the *Gita* (4th discourse) the student should note the triple law of compensation, cycle and sacrifice in unison. In another place Shri Krishna declares that "Adhiyajna is myself in this body, O best of embodied men."

Contemplation on such Sacrifice-Yagna kindles the Fire of Devotion in the human heart. As the child's first feeling is for its mother, so the first spiritual aspiration of the awakening inner nature is for the Man of Fire, who embodies and expresses that Devotion through his Sacrifice. At his Flame we kindle our little lamp and, protecting it against the winds of impurity, the fogs of superstition, the mists of sense-attractions, the biting snows of selfishness, we march forward to the Holy of Holies.

Immanency of Deity

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity—it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition;* that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama-Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sûdras!"—*Isis Unveiled.*

"INTERFERING WITH KARMA"*

Question—Is it right to restrain the impulse to benefit another, either by teaching or by furnishing necessities for physical use, for fear of interfering with Karma?

Answer—A little more ought to be said upon this question. It has been raised in several places, and is due to a slight misconception of what karma is, and also as to our position as men in the whole natural scheme, whether as judges or as executors. If karma were something about each man which we could plainly see, as, for instance, if each one of us had written upon him what was his karma and what punishments or rewards should or should not be meted out to him, then it would be easy for one to say in any particular case what one should do in the premises. But such a state of things does not prevail. No one of us knows the karma that is coming to another or to himself, and it is only when events have arrived that we know. For each event small and great is karma, and the result of it as well as the maker of new, since this great law is action and the results of action. Hence, even if we knew the coming karma or that which was due and should then decide, "I will help this person although I know it will interfere with karma," acting accordingly, we could not interfere in the least, because it would still be karma. This is an absurdity, but it is just the absurdity of those who talk of interfering with karma. We cannot interfere with it, for it is beyond our power, and we are, indeed, the very instruments it uses to carry out the decrees we have ourselves been the means of passing. The idea of possible interference has arisen out of the statement now and then made that Adepts have not done this or that because it would interfere with karma; but this has not been understood. What was really meant by such words was that the Adepts themselves are karma just as we are, only they see what we do not, and, as some of us asked for a reason, they said they would not interfere, or, in other words, the law is strong and no being, god or devil or man, can interfere with it. Any attempt to "interfere" is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not be sufficiently punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance.—*W. Q. J.*

**The Theosophical Forum*, February, 1891.

ON THE LOOKOUT

Are Diseases Evolutionary?

An orthodox organization, the League for the Conservation of Health, asks this question in the *San Francisco Examiner,* April 5, 1925. Presumably the writers have taken note of the recent discoveries proving the self-transformatory possibilities of bacteria; and *nota bene* that some of these organisms, harmless saprophytes, become dangerous *when journeying from one organism to another of a higher type.* This is a striking example of biological miscegenation, of which vaccines and serums are the archetype.

The League says of encephalitis ("sleeping sickness"):

> In its present form this disease is less than eight years old. In that time, it has invaded thousands of communities in practically every country in the world, and apparently is only in its infancy, either in prevalence or in the harm it may yet do to the human race. There is probably no other disease that is now receiving the serious attention of so many of the best medical research workers. In searching, searching, searching, for the cause, all sorts of hypotheses are being put forth for testing and all sorts of experiments are being planned and executed.

All sorts of hypotheses—except that of moral causation! All sorts of experiments—so long as they are in line with the orthodox materialistic bias and cling to vivisection as the method! But inference from the anciently known Law of Correspondences would seem to indicate a possibility of this disease having its real origin in the spiritual lethargy which dominates almost the whole of present-day mankind.

The same article contains more illuminating information. One-eighth of the officers of the United States Army and Marine Corps were found to be suffering from a marvelous miscellany of physical troubles, most of which show possibilities of connection with circulatory disorders, when not directly due thereto. These men are physically and mentally the pick of the nation; they have the "benefit" of inoculative medicine to an extent unknown elsewhere; their sanitary surroundings are the best available, and they are under continual medical supervision.

Small wonder the article quotes this fact as a warning to "those emotional uplifters who by their propaganda seem destined to have us all living to be a hundred within another year or two!"

The Visitation of Plagues

Many diseases seem to have been controlled—though chiefly by sanitation rather than otherwise. In the war epidemics more millions died of influenza than had ever perished of disease at one time in the history of the race. Nothing is known of the real cause of influenza, and its Protean changes baffle the ability of medicine

to keep track of them—as in the fatal outbreak in Chicago, in March, 1925.

And what was the origin of the mysterious epidemic of typhoid which raised the rate four times in 104 cities, during January?

Why was it that we had the first fearful epidemic of infantile paralysis in New York in 1916? Was there a connection between that and the outbreak thereof in military camps, *full of men newly serumized,* which was so serious and wide-spread in 1917? And why did these thousands of healthy and picked men die spontaneously of every variety of trivial ailment, just after induction and vaccination, until the soldier death rate became *hundreds of times that of the civilian population?*

Dr. I. S. Falk *(Scientific Monthly,* April, 1925) discusses the problems of epidemiology in a manner which should awaken the innocent layman who dreams that the characteristics of germs are all known. The cause of smallpox and some other serious diseases is as unknown as that of cancer. There is no light on "germ carriers" who slay others, but remain unaffected. The connection between weather and influenza is obvious, but unknown as to nature.

Incidentally, regarding the article on saprophytes, it is revealed that many harmful organisms are "morphologically identical" with harmless forms. In other words, there is no ascertainable difference except by the effect.

Dr. (Senator) Royal S. Copeland states that a healthy man with sound tissues is impregnable to disease germs. Then are disease germs causative factors, or secondary *assistants to disease,* and camp followers?

SMALLPOX

The smallpox question has always been the fiercest field of battle between vivisectionist and anti-vivisectionist. A propagandist pamphlet states that the terrible 1918-19 epidemic in the Philippines, after many years of intensive vaccination, was due to "practical abandonment of vaccination by the health authorities." *The figures show that vaccination continued unabated up to the end of 1915, and then dropped off only about 35 per cent.* What, in this case, becomes of the claim that vaccination protects over a period of from five to seven years?

A brief and misleading history of vaccination in England is given—without mentioning the fearful cases of wholesale syphilization which occurred there at times. And the case of Japan is distorted by "hand-picking" the facts. It is said that "California had tested the efficiency of vaccination . . . and learned its value. Then, in 1911, the anti-vaccination agitators prevailed and the compulsory law was repealed." If California had "learned its value," why did the "agitators" prevail?

It is said that an increase of smallpox since the war, in Mexico, Brazil, Argentina, Chile, Costa Rica, Santo Domingo, and Canada is probably due to abolition or dislocation of public health control. In which of these countries had vaccination been previously prevalent, and in which had "health control been abolished or dislocated?" It is safe to say that not one fills both conditions. Incidentally, it is remarkable how many "probablys" and "must haves" permeate vaccinationist literature.

Another instance:

> *The United States Army,* during the world war, showed a record of only 778 smallpox cases. (Why that many?) . . . It is also perhaps worth noting that the troops abroad were exposed to considerable smallpox hazard because of the prevalence of the disease among unvaccinated populations in Europe, and they were also living, for the most part, under the worst possible sanitary conditions.

It is perhaps also worth noting that nothing of the kind was the case. A scientist connected with this magazine was in France with troops from May, 1918, to May, 1919; he traveled all over the northern region of France, stayed in the chief cities, and was billeted for months with the civil population. *He did not see a pockmarked face nor hear of a case of smallpox.*

As to sanitation—the troops, except for a small percentage in the lines, were not living under insanitary conditions. They lived in sanitated camps or in billets where they were supervised by medical men; and very few lived under conditions actually worse than those of the average American farm.

The Real Evil

The real evil is the multiplication of philosophies of irresponsibility foisted upon the public by those who draw upon misunderstood and materialistically interpreted vivisection results for "proof." It is the insidious loss of moral balance by those who pursue these courses, so that often an originally altruistic and high-minded man or woman in the end finds himself or herself incapable of distinguishing between black and white—incapable of understanding a moral issue.

All this dates back to those days when our tendency to misuse lower orders of life to our own profit took a less seemly form and generated the anthropoid ape, which has become a stumbling block in our path and cut off perception of our spiritual origin. Our physical ills will disappear only when men understand that they exist merely as foci in the endless sea of spiritual life, like all other beings; and that the usefulness of anyone, his justification for living, lies in his ability to subserve the purposes of Universal Life.

It will then be seen that selfish courses, however legal, and unnatural parasitism on lower orders, however "scientific," are crimes and misdemeanors under Nature's laws.

HYSTERICAL LEGISLATION

For humanity in the mass there is but one destiny and one line of effort really worth while. The ends of the race are not physical happiness nor the mere self-indulgence of conquest over physical nature. Our ultimate port is complete conquest over the animal within us and a shedding of the physical with all its limitations and selfishness—each one by himself, with and for all mankind; for none can pass the final goal alone.

Many aeonian cycles are yet to be traversed; and the utmost effort toward the highest end of which we are capable should be our unremitting aim. Dimly knowing this, we yet sink ourselves and remain in a sodden devotion to the interests of our physical selves; and conscience continually applies the goad of formless discomfort. Thus, whenever the banner of altruism is raised before the cohorts of some crusade, men rush to join; emotionally and unthinkingly they enact legislation as a species of moral opium, and then relapse into normal slumber.

At the present time there is an outcry to mitigate crime by prohibiting the sale of firearms; as though the vicarious atonement of a lightly cast ballot could save us from the penalty of our own crimes of forgotten lives! Presumably those interested in this legislation believe in the principle of self-defence, since there is no proposal made to do away with police forces.

Certainly such a law will remove weapons from the law-abiding and leave them in the hands of the criminal. Thus, as in the case of prohibition, the law will affect only those who are willing to obey, and hence need it not. The list of foolish, sentimental, and hasty laws enacted has a long perspective. When will it dawn upon mankind that the only manner in which true reform can be achieved is, first by *self* reform, and then by the influence of example upon others?

WHAT ARE THE SENSES?

In dreams we see, hear, smell, and taste—most often without external impact on the sense organs. Call it what you will: automatic cerebration, uncontrolled bio-electric discharges. Such terms uncorrelated with *feeling*, mean nothing. But the happenings of sleep prove that senses function independently of organs, even though the objects be delusions of imagination rather than reality.

In truth, there is but one primal sense, whose name, were we to give it one, would have to be "perception." Dropping down the ladder of evolution, adjusting itself to changing planes of matter—products of the illusions of consciousness—this sense adapts itself to those modes of action known as the "five senses." (Really seven.) Scientific observation and experiment is beginning to

prove this very old teaching. The Willetta Huggins case, for instance, was quite full proof of the interchangeability of the senses.

For some months past Jules Farigoule and others (see *Scientific American,* October, 1924) have been experimenting with "paroptic vision": the development of the sense of sight in skin cells. Seemingly nearly all cells can be trained to such response. Which is the more reasonable hypothesis: a single faculty operative through various channels, or the taking on of a new function by unconscious mechanical cells? And what of the complicated apparatus which goes with normal vision? Also it is notable that taste and smell do not correlate with chemical composition. (*Scientific American,* March, 1924.)

The Third Eye

In the *Secret Doctrine,* of 1888, Madame Blavatsky wrote extensively concerning the pineal gland, whose functions are so obscure to physiology, stating that it was the vestigial organ of past ages in most, if not all, of animal creation, including the human. The fact is now found, as recorded in *Popular Science Monthly* for May, 1924, that the pineal gland has much the same nerve connections and structure as the eye; and its presence in fossil lizards is noted. Madame Blavatsky herself called attention to its present survival in *Hatteras Punctata.*

However, the vision of that eye in Man was not physical; it "embraced eternity." The remnant of its function now appears as "conscience." During the course of the Leopold and Loeb trial, it was noted that in the case of Leopold, the pineal gland, normally calcified (the ancient *Commentary* uses the word "petrified") at thirty, was found in that condition at nineteen.

The "Third Eye" is indissolubly connected with Karma, says the *Secret Doctrine.* Its function was lost in the days when men began to substitute as motive the desires of the flesh for the primal spiritual purpose of existence. The connection is clear enough for those who, having eyes, also desire to see.

The Sleeper Begins to Awaken

For decades the physiologist has painted the "man in the street" a queer picture: limned a violin playing without a violinist, a locomotive intelligently regulating its speed without the intervention of an engineer—in other words the human body as having no soul. By reducing to chemical complexities, by classification and correlation, it has been sought to prove that because the body is an electro-chemical machine, there is nothing more in it. Yet there is nothing clearer than that the body is under control by an indwelling intelligence.

Years ago one of the great materialist scientists said that the gap between brain phenomena and consciousness is impassable.

Further proof that the bearings of facts are in their application is furnished by Prof. G. H. Parker, who adopts as true the current mechanistic doctrines and then proves that they do not cover the ground, and that physiological fact does not oppose soul—more, *calls for* a soul, with the power of choice. *(Science,* June 13, 1924.)

AFTERMATH OF THE ECLIPSE

> "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites *are innumerable choirs of genii.* . . . They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes."* *Secret Doctrine,* I,294. (Quot. from Book of Hermes)

Since that quotation is from a work of greater antiquity than any present civilization, it was and is regarded as pure superstition.

> The sun may have a hand in causing the recent cataclysmic disturbances of the earth's surface and atmosphere. . . . The disastrous tornado in the Middle West and the tremendous Peruvian flood this week may be due to sun spots or to unknown forces operating to diminish or increase the sun's heat. Dr. C. G. Abbott, astrophysicist of the Smithsonian Institution, so told the United Press to-day. (From a news clipping, March, 1925)

The first appearance of this theory in modern Science seems to have been in the person of the director of Bourge Observatory, who formulated it in 1902. Readers are referred for further details to THEOSOPHY, January, 1925, page 138; and will find therein warning of a coming war cycle which may or may not mean actual conflict, but in all likelihood will point to strong possibility thereof.

Probably it would still seem "superstition" to hint that disaster such as fire and social disturbances should bear the same relationship; but "superstition" only to those unacquainted with the close psychic and physiological relationship between the human being and the vital solar forces. It is noticeable that the present year, which is the cycle of maximum sun spots, has been noted for disasters of every kind, of which more are to be expected. Madame Blavatsky wrote in 1888:

> . . . We are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets. . . . Modern Science denies any such influence; archaic Science affirms it. (*S.D.*, II,699)

SCIENTIFIC OPEN-MINDEDNESS

Almost simultaneously with Dr. Abbott's perception of the truth the Smithsonian Institution officially accepts as valid the sun spot theories of Father Ricard, of the University of Santa Clara. He for some twenty years past has patiently and good-naturedly clung to his theory under a scattering fire of scientific derision and

amusement. The Smithsonian Institution's experiments which resulted in the verification of this theory were begun in December, 1923. Thus one year's observations, which could have been made at any time during the past twenty years, would have resulted in knowledge invaluable to all whose welfare depends more or less upon the weather, and would have lifted the epithet of "crank" from an honest experimenter. So much for the so-called open-mindedness of the scientists. Father Ricard, however, may be complimented upon one point: he has made himself and his work so prominent that he will not suffer the fate of unorthodox predecessors, that of having his theories accepted and promulgated under another name. It is interesting for Theosophists, however, to speculate upon the question as to what extent Father Ricard has been assisted in his investigations by the presence of copies of the *Secret Doctrine* and *Isis Unveiled* in the library at Santa Clara.

The Arteries of the Solar System

Science has not yet ventured any explanation as to the periodic change of the solar corona, which at certain times seems evenly distributed about the sun's disk, and relatively inactive. At other times it shows gigantic streamers, seemingly ionized substances streaming into space and disappearing. Perhaps, in the course of time, some scientist will take heed of the teaching of the *Secret Doctrine,* that they follow channels traversing the solar system, and carry a regular flux and reflux of the solar forces, not only physical, but psychic, mental, and spiritual as well, to every planet of the solar system.

Fur returns, published by the Hudson's Bay Company, show that animal production varies with the eleven year sun spot cycle, which is the measure of the solar heart beat aforementioned. The Hermetic teaching says: "It is the sun who preserves and nourishes all creatures, even as the Ideal World which environs the sensible world fills this last with the plenitude of universal variety of forms, so also the sun enfolds all in his light, accomplishing everywhere the birth and development of creatures."

Out of some hundreds of unorthodox "superstitious" dicta to be found in the *Secret Doctrine,* those which remain unverified and unvindicated at this date are relatively few. In regard to the relationship between terrestrial and solar forces and the internal and mental and moral actions of mankind itself the scientific gap is not yet closed. The connecting link may be found in the fact that the bio-electric forces of the human body are controlled by the human will. For the interested, who know that these forces are not confined to the visible human form, and who have some perception of the power of mass thought and action in the human race, there is this understanding of the direction or upsetting of the processes of "external nature." When this truth has fully dawned, man, over-

taken by cataclysmic disasters, will no longer rail against Providence or fall into bewilderment; for he will know that these things are by him created and to him have inevitably returned.

A Celestial Laggard

The moon, and the eclipse of January, 1925, arrived five seconds late. Inasmuch as five seconds are almost as important to astronomers as to that frenetic product of modern "progress," the average commuter, this lunar perturbation became a scientific one as well. Consideration of some of the facts mentioned above emboldens one to the promulgation of further scientific heresies. Behind the motion of every heavenly body is a psychic entity, each planet has a conscious *soul*—though that consciousness is not of a form or nature understandable to mankind. Furthermore, planetary courses and variations therefrom, as well as attractions and repulsions between all heavenly bodies, are governed by psychic correspondences within the natures of these entities.

> Herschell . . . remarks that there is a *will* needed to impart the circular motion and another *will* to restrain it. This shows and explains how a retarded planet is cunning enough to calculate to hit off its arrival at the fixed minute. . . . These perturbations *can be corrected.* From Newton, who found that this world needed repairing very often, down to Reynaud, all say the same. (*Secret Doctrine*)

The Heaviside Layer

> . . . our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature. (*S.D.*, I,583)

This "laboratory" is becoming localized from the confusion of scientific experiment. It is now discovered that our atmosphere possesses a shell walling it off from inter-stellar space. Prof. Vegard finds a layer of frozen nitrogen there. Dr. Heaviside explains certain peculiarities and radiations by the presence of a layer of ionized gases, "the Heaviside layer," in some localities about sixty miles from the earth's surface, which distance, as the atmospheric boundary, was given in an extract from a very ancient Hindu work printed in this magazine some years ago. Within a few decades it may be discovered that science is cut off by this boundary from any true perception of the outer universe by physical means, such as telescopes, spectroscopes and interferometers, and that the elaboration of theories based upon such limited observations has been little else than a classification of illusions. Prof. Goddard, who proposes to send a repeating rocket to the moon, has conceived the idea of discovering whether radio signals can be transmitted from without the earth's atmosphere. Perhaps they can; but it appears doubtful.

A Scientist Against War

Writing in *Scientific Monthly,* April, 1925, Dr. Walter P. Taylor voices the growing conviction among the more thoughtful of

his fellows that scientific attainments should be devoted to constructive rather than to destructive ends, and the growing feeling of the immense responsibility that attaches to the attainment of knowledge.

> The ignorance and greed so obvious in the organization of modern society threaten the integrity not only of scientific work, but of civilization itself. . . . The use of the products of science in war is a monstrous perversion of the purposes of science. . . . The statement that ". . . science, mental endowments, and education are no specifics against a wicked heart" (Withrow, *Science,* June 15, 1917) is unfortunately too true, and it is a reproach to every intellectual worker. . . . A writer in *Nature* recently quoted from Galsworthy as follows: "We have made by our science a monster which will devour us yet, unless by exchanging international thought we can create a general opinion against the new powers of destruction so strong and so unanimous that no nation will care to face the force which underlies it." . . .
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> Some years ago, just after the war, the British War Office invited a number of scientists to become members of a committee to develop to the fullest extent "both the offensive and defensive aspects of chemical warfare." . . . Dr. Frederick Soddy . . . refused indignantly . . . Dr. Leonard Barstow, F.R.S., . . . also spoke in opposition to the suggestion of the War Office that university professors would be given charge of secret laboratories working on the preparation of life-destroying chemicals. . . . "We feel that science may be so used by the governments of the world as to effectively wipe out mankind."
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> A recent writer . . . has suggested that the scientist might well formulate his intent to refuse in times of peace to work on bombs, poison gas, and projectiles in something akin to the ancient oath of Hippocrates . . . and he goes on to suggest that if . . . the scientific group as a whole were to link itself with some international group of labor strong enough to strike effectively and at the same time keep from starvation and out of jail, there is little doubt that science could prevent the prostitutions and desecrations which today make it as much an instrument of harm as good. . . . It is science which makes war so damnably efficient; why should not scientists exert the might of their cooperative influence against war, and in behalf of a great constructive peace program in its place.

Why the Classics are Returning

In the same issue Dr. Jonathan Wright discusses the causes for the possible renascence of classicism, and in his expressions may be seen a real approach of science to Theosophy; for it is an approach along lines of self-search and a recognition of *moral issues* as paramount in scientific discovery.

> The shifts of intellectual currents, the eddies of the mind of man in the mass, are mysterious. Classicism coming back now may be one of them. One naturally asks a cause for this and the first response one hears is that it is the result of the present unsatisfactory nature of the state of our spiritual affairs, the ethical, political, and social status in which the world finds itself from following too trustingly the leadership of science.

This is entirely too radical and too simple, though there has unquestionably been a chilling in the air in the attitude of the public mind toward science within the last few years, despite a rather awkward propaganda on the part of its friends. . . . Democracy has been ultra-scientific. . . . But a short decade ago its eyes were exclusively fixed on the promise held out to it by science. In it democracy found its idols.

Has the great war disclosed their feet of clay? It is Western Europe on which the blight of war has fallen most disastrously for civilization and it is France which again leads the intellectual world on the path back to the classics. . . . We must supply our republic with the sophrosyne of the ancient philosophers of Greece which broadens and mellows the mind. . . . It is rather this, I imagine, than the chill alone which is undoubtedly in the air for science when men think of the ghastly work it did for the destruction of millions of human beings and how since the war it has shown the same tendency to hide behind locked laboratory doors. Men think of it as preparing a still greater one for the future and they shudder. They shrink from the law of the survival of the fittest to resist poison gas and dodge death dropping from the sky and lurking beneath the sea. They know very well what hatched these horrors of war. It was science. The evil in men seized upon them, but it was science which furnished them as well as the innumerable benefits with which is has blessed mankind. Happiness, however, is of the spiritual nature of man, not his material comforts and the banishment of his physical sufferings for which he alone has to thank science, and now it has turned and inflicted hitherto unthinkable agonies.

It is very probable that in a way civilized man . . . in leaning away from science, first toward a sort of despair and pessimism, is now leaning toward the classics as hope springs ever anew in his breast.

ECHOES OF THE MYSTERIES

What are the Classics? Some of them are echoes of the secret wisdom of the Orphic and Eleusinian mysteries; of Pythagoras, the "Yavanacharya"; of Plato, Plotinus, Porphyry, and Ammonius Saccas, recrudescent to the West in Theosophy, and all sprung from Primeval Knowledge, the Light of the Elohim.

Possibly in time it may dawn upon men of science that the Custodians of that Wisdom are no myths, but living men of endless knowledge and incredible power, whose existence is seemingly arcane by virtue of a more than Hippocratic oath; which forbids revelation or donation of knowledge to a world all too unfit to wield even the petty powers conferred upon itself by itself.